

Joy is a special wisdom From the Agni Yoga Teachings

Leaves of Morya's Garden II 159.

Joy is a special wisdom, as Christ said.

Nothing gathers the essence of prana as well as do plants. Even pranayama may be replaced by association with plants. And it should be understood how assiduously the eye must fathom the structure of the plants. The pores of the plants are enlarged not only by the advent of new leaves and flowers, but also by the removal of dead parts. The law of Earth's nurture affords, through the antennae of the plants, the possibility of drawing out of this reservoir by means of smell and sight the precious quality of vitality, the so-called *Naturovaloris*, which is acquired through conscious striving.

Valuable as are the living plants which have not lost their vitality, preparations from them dried in the sun may also be useful. But the stage of decomposition should be avoided, because decomposition is the same in everything and always attracts the most imperfect spirits. Therefore, one should watch the condition of cut flowers. The smell of decomposition must be sensed, as it is not the external appearance but the smell which manifests the symptom.

When it is not the season for flowers, it is useful to have small pine trees. Like a dynamo they accumulate vitality, and they are more effectual than right breathing. Instead of by ritual breathings one can thus receive a most condensed supply of prana. Of course, a state of rest also increases the action.

Vital understanding of the power of nature will provide without magic a renovation of possibilities.

New Era Community 156.

It can be seen that the path of those who bear a mission is not a restful one. People think of a procession of some kind of magicians, almost as with the cap of invisibility.

But the World Community is built with human hands and feet, and therein lies the beauty of the construction. Yet rarely in the cities does the messenger of the Community meet with a welcome. The very soul of the city growls at him. Indeed, the very existence of the Community is denied in the city. The very atmosphere does not permit the messenger to take any rest.

Here he, the lonely one, crossed, swam, flew through the prescribed spaces, and he already communicates and transmits his message. Who has received him? First, distrust—does the Community exist? Second—can the Community be active and take part in distant matters? Third—is not the appearance of the messenger and the need for the indicated action simply a coincidence? I recall that one such messenger, indignant at the mediocrity of the last remark, replied: "You who talk about coincidence, do not forget that you yourselves are a coincidence of particles of matter. But if your coincidence has been unsuccessful, the laws of matter provide a reason for it." However, when monetary matters are turned to, and those dealing with the transmission of objects, thoughts begin to coincide propitiously. Facts and warnings are listened to attentively. The city dweller is not averse to squeezing out a useful information, even though it be from the Community. Thus, outside of a few coworkers, the messenger encounters about him an abyss of greed. Give money, give advice for the morrow, do away with the enemy—then vanish quickly and do not disturb our digestion with thoughts about world fellowship.

Indeed, realization of cooperation and community goes on, but the thinking of the average citizen is sunk in stagnation.

We summon those coworkers who know the difficulties. We call to those who will not turn back. We summon those who know that [Joy is a special wisdom](#).

We may give the most arduous instructions, but Our counsels lead to rejoicing!

New Era Community 163.

Creativeness is the basis of evolution. With what then is it possible to strengthen the acts of creative power? Only with cheerfulness. [Joy is a special wisdom](#). Cheerfulness is a special technique. This enhancement of vigor arises out of a conscious realization of the creativeness of elements. Truly, creative patience and cheerfulness are the two wings of the worker.

We do not quite approve the sentimental word *inspiration*. When the consciousness is at work it does not go calling on inspiration like a basement lodger visiting his benefactor to ask favors. Then the division into week days and holidays is resumed, and again one will begin to celebrate birthdays. Our Community has but one ceaseless holiday of labor, in which cheerfulness serves as a wine of joy.

It is impossible to be satisfied with inspiration only. One may succeed in arresting the consciousness upon a step of creative patience and to sing like the birds, for whom song is an expression of being, but one has to remove scarecrows set against the song. The quality of the song is equal to the quality of the labor. It is necessary to proceed briskly, as in the ancient simile of the arrow in flight.

Does it not seem strange that I speak so often about patience, about obstacles, about vigor, about the endlessness of struggle? Precisely, at different times and on different sides do I forge the armor of fearlessness. Remember, this tempering cannot be completed in a single hour. In different temperatures is the sword tempered; even Buddha affirmed that at the happiest hour one should recall the misfortunes, but without diminishing joy.

But tempered joy knows no fears. [Joy is a special wisdom](#).

Agni Yoga 185.

Some of the young may ask, "How should one understand Agni Yoga?"

Say, "As the perception and application in life of the all-embracing element of fire, which nourishes the seed of the spirit."

They will ask, "How can I approach that knowledge?"

"Purify your thoughts, and after determining your three worst traits, sacrifice them to be burned away in fiery striving. Then choose a Teacher on Earth and, mastering the Teaching, strengthen your body with the indicated medicines and *pranayama*. You will behold the stars of the spirit; you will see the flames of purification of your centers; you will hear the voice of the Invisible Teacher; and you will acquire those subtlest perceptions that transform life.

"Help is ready for you who have entered, and your mission is given. You have realized that [Joy is a special wisdom](#). You will not return to the stream's old banks. You have embraced in your consciousness the battles of space. Misleading evidence no longer has meaning for you. You are an attaining co-worker and brother!"

Agni Yoga 293.

Especially harmful are crossed currents. Even in the physical life, people prefer arrows coming from one direction to those coming from many directions. One can easily understand the depression of mood caused by arrows flying above one's head from unknown directions.

When such a saturation of space cannot be avoided, it is especially important to guard one's health. The blood pressure increases, and the tension of the centers causes depression. A single known enemy, however strong, is better than these unrecognizable taps. The Teacher is especially attentive at such times, especially if the fires of the centers are already strained. But these life explosions are unavoidable. Every affirming conscious activity will evoke a vortex of thought, and if one's spiritual development is already great, then the counteraction of unbridled spatial waves is also great, and burdensome. Naturally, people with undeveloped centers do not even notice the shower of arrows, but this does not mean that they should be envied. We speak of constant joy, but this [Joy is a special wisdom](#).

Agni Yoga 404.

In the West there have appeared many self-proclaimed yogis, magicians, teachers, hypnotists, and occultists, who make use of phenomena produced by the will. Brilliantly multiplying their coins, they teach people, for a fee, how to improve their material condition; how to induce others to trust them; how to win influence in society; how to gain success in business; how to compel others to obey their orders; how to turn life into a rose garden. In teaching others to develop the will, some of these teachers may seem to be following a good path, but because they do not indicate any goal in this journey, they serve only to worsen the already ugly conditions of life.

Is not a powerful will that works to reinforce old prejudices a true horror? How much energy will have to be spent on these neo-occultists in order to counter the harm of their corrupted spirituality! The imitators of Hatha Yogis are the least harmful of them.

First of all, the Teaching is never sold; that is a most ancient law. The Teaching offers perfection as the goal; without this, it would have no future. The Teaching pays no attention to personal comfort; otherwise it would be egoism. The Teaching advocates the beautifying of existence, which otherwise would be submerged in ugliness. The Teaching is always self-denying, because it knows the true meaning of the Common Good. The Teaching reveres knowledge; otherwise it would be darkness. The Teaching is manifested in life not through invented ceremonies, but on the basis of experience. I consider that the way of the Teaching has nothing to do with the husks of outworn ways.

[Joy is a special wisdom](#).

Hierarchy 96.

If We say, "Do not have desire," it does not mean to be insensate. On the contrary, replace desire with the irresistible command of a pure thought. In this command you invoke all the powers of Light, and you make their currents act in correlation with your pure striving.

Be, be, be joyous; not through desire, but through the striving of spirit. Be joyous; not through ancestral desires, but through the command of the entire consciousness, in order to create that luminous thread which unites all worlds. Be joyous; not because of the success of works already decayed, but in knowledge of the predestined and of that already inscribed in the scrolls of the future. Be joyous; not in the desire for repose, but because of the agitation of the elements, since only the agitation of the elements will serve you; for one cannot command the dead to revivify the living. Thus, understand that [Joy is a special wisdom](#), and do not abandon the fires of light above the crumbs of the feast.

That which is felt by the earthly senses is not significant; but let us apply the co-service of all the particles of Light. You await Me. You await the manifestation of help. But you do not know when help is needed and when the final hour of battle rings out. Yet, fixing upon Us

your entire consciousness, aware that We shall not delay, you are building an indestructible bridge, and you are gathering the treasures of Might.

Perhaps the help is greatly needed. Let Us judge, because the time is ripe, and beyond the sea the pillars of Light already arise!

Hierarchy 216.

All physical tension should be eliminated, for one cannot play the violin with a broom. Also, laughter causes disturbance of the closest strata of the atmosphere. When the heart is aflame, it resounds like a bell upon the far-off distance. It is rare to hear a Yogi laugh boisterously, for his joy is not in loud laughter, but in the saturation of the heart. Precisely, “[Joy is a special wisdom](#)” not only in its essence but also in its exterior.

Hierarchy 343.

Not without purpose do We kindle the beacons of the fiery heart as a refuge for travelers. It is not easy for the flaming heart, yet it sacrifices itself for its neighbors, which reveals the justice of the Commandment of Bliss. But [Joy is a special wisdom](#).

Fiery World I 522.

Does having no cares befit humanity? Some confuse having no cares with reliance upon Hierarchy. They hold that because they have been incarnated here someone must be made responsible for them. But the Great Service is great solicitude. One cannot imagine a day or an hour when a man may be without care, that is to say, can dispense with thinking. Thus, care must not be regarded as an arid burden, but rather as a distinguishing quality of man. Among the privileges of the Bodhisattvas, solicitude for everything that exists is the gem of their crown. Likewise, solicitude should be welcomed as the kindling of Fire. Not petty reflections, but a most solicitous thought strikes sparks of light from the heart. It is unwise to avoid cares, for one must make haste with the fires of the spirit. Those who fear cares reveal but meager accumulations. The experienced wayfarer says, “Burden me with care when I enter the Beautiful Garden.” Man, who has received the gift of thinking, has accepted not the least of these responsibilities. It has been said that the smile of a rich man is of slight value, but the poor man who has retained his smile will become the companion of God. So does the folk understanding value a smile amidst cares. My advice is that you realize that the number of cares cannot be lessened. Only thus do we realize that [Joy is a special wisdom](#).

Fiery World II 258.

You may have heard that wise people, in an hour of danger, have sometimes exclaimed—joy, joy! This exclamation could not have signified mere self-delusion. They knew about the treasure of joy and, as it were, wished to draw therefrom a kindling of feelings necessary for achievement. Ghosts are not needed there where exists a sacred link with Hierarchy. One can borrow out of the Treasury inexhaustible forces, but they should be evoked flamingly. No one can oppose the joy of achievement. One should not submit to violence, but joy is a consummation. Thus, let us cultivate it as one would most precious blossoms, but let us not belittle it with the suspicion that it is an illusion. No, we know how joy resounds through the channel of Kundalini. We cannot often explain in words whence arises this joy, as a forerunner, but it comes to visit us on a light-winged ray of Hierarchy. Who knows from what Infinite Source sounds the call to joy? How many know that already the time of manifestation of joy has approached? But the law is immutable, and [Joy is a special wisdom](#). How long ago

this was said! But in spiral evolvment it gradually becomes real and comprehensible. Likewise grows the heart, and the consciousness, and fiery wisdom. We do not see how the grass grows, but we perceive the evidence of the growth. So too with the joy of achievement.

Supermundane 231.

Urusvati knows that even during difficult days joy generates power. Long ago We said that [Joy is a special wisdom](#). Truly, joy must be recognized, and realized. Gloomy people are clouded over by troubles and sorrows and they cannot see joy. Through the net of sadness people become blind and lose their strength, and cannot help themselves. Nor are they able to receive Our help, because depression and irritability block the way. It is as if no one had ever told them about the harm of depression.

Depressed people are considered unfortunate. Think about this last word. Did anyone deprive these people of their fortune? They missed all good possibilities by themselves and initiated their own misfortune long ago. Discontent, malice, and irritability cut off the path to joy, and their dark thoughts robbed them of the source of strength. Egoism prevented them from recognizing joy and whispered, "Joy lies only in personal gain." Thus, the most fruitful joy can be hidden under an ugly cover of despondency. Those blinded by despondency are indeed the most pitiful people.

Man possesses the great gift of cognizing joy. The high forehead that was given to him is a sign of lofty aspirations. From the far-off worlds down to the smallest flower joy offers herself to people. A new supply of strength comes to you every time you allow yourself to be joyous, for there is an intensity in joy that opens the next gate.

Who gave people the right to assume that they will be forever unfortunate? Ignorance was the source of this lie. But a wise hero knows that even at the hour of persecution the path to joy is not closed. People forget the simple truth that everything is in unending motion. Sadness will be forgotten, but sparks of joy shine forever.

Our life is long and We can confirm that joy is never forgotten and is an unending source of power. Blessed are those who are able to take their joy into the Subtle World. When We say, "Joy hastens," it really is approaching. But often people are unable to notice joy, for they have bound themselves by deliberate suggestion. Thus joy loses its power. Look everywhere, and gather all the sparks of joy.

The Thinker taught, "Know how to recognize joy. Among the Muses there is the Muse of Joy, but you can invite this Protectress only by beautiful words and thoughts. Do not attempt to threaten and demand, for She comes only by the path of Beauty."

Supermundane 559.

Urusvati knows that all yogas demand profound discipline. This should be stressed, because some people think that there are yogas that do not require strictly disciplined conduct. They believe that some yogas are more difficult than others, and dream about following the easiest. But all require the same degree of inner discipline.

For the yogi, there must be a great degree of tension of the psychic energy, because it builds an immunity that is so needed during the opening of the centers. The yogi has been compared to a person with flayed skin. This is a crude analogy, but not without truth. If the yogi did not develop immunity, he would not be able to endure the contact with the spatial currents. Urusvati knows that certain currents cause painful scraping and prickly sensations. One can imagine what might happen without the building of immunity!

Some will be sure to smile when We say that the main factor in the acquiring of immunity is a good thought. But one cannot become a yogi without acknowledging the power of good thoughts. Such thoughts are the best gatekeepers at the entrance to the Subtle World.

So many people imagine themselves to be yogis, yet they are filled with malice! People assume that they will experience a sudden enlightenment that will by its own power carry them over all obstacles. It is true that enlightenment can be sudden, but for this to occur a great inner tension must be steadily accumulated. It is not the crossing of the legs, but the concentration of good thought that will be effective. Voluntary, daily discipline of thought brings the best results.

We return many times to this concept of voluntariness. It is the foremost condition of discipline. The least thought about forcing destroys all achievements. Not only does the Teacher not compel, but the disciple also must not force himself. The discipline of Good is a self-generated joy. What an indestructible immunity is created through joy! The calmness of a yogi is not due to detached imperturbability, but to an inner, flaming joy. Such is the path of discipline. Some will say: How easy! But they do not know that [joy is a special wisdom](#).

The Thinker taught, "He who has learned joy has already stepped onto the path of wisdom."